

the temperance reform, which had spread a most benign influence over our own country, had reached those distant regions of the globe; that the New-Zealander, the Tahitian and the Sandwich Islander, looking upon intoxicating liquor as their worst enemy, had resolved that they would not bring it to their lips; and that, as European and American navigators would introduce it to their shores and sell it to the weak and unstable, causing a fearful amount of drunkenness, murder and every evil work, some of the native governments had absolutely prohibited all importation and sale. An ordinance to that effect, your Majesty is aware was established by Kamehameha III., King of the Sandwich Islands, on the 23th of August, 1838. In that ordinance it was proclaimed that.

"Whereas great evils have arisen at these islands in consequence of the importation of ardent spirits and the consequence use of the same, and whereas native born citizens, whether with or without authority are no longer permitted to engage in the distillation thereof; and whereas there is abundant evidence that the best interests of the mercantile community, as well as of the nation at large, require the measure, therefore.

"Be it enacted by the King and Chiefs of the Sandwich Islands, in council assembled, That after the first of January, 1839, the importation of rum, brandy, gin, alcohol, and all distilled spirits whatsoever, shall be entirely prohibited to be landed at any port, harbor or any other place on the Sandwich Islands, and that all wines imported shall be subject to a duty of one half dollar per gallon."

This ordinance, it is believed, had for its sole object the preservation of the people from vice, crime, and utter extermination, and was designed to act with the strictest impartiality upon all foreign nations. Its promulgation gave great satisfaction to the native population, to foreign residents, to well principled Captains of ships; and awakened throughout Christendom the hope that the work of civilization would go on unretarded, and that these Islanders, instead of being swept away by drunkenness, would retain an existence among the nations of the earth. An intelligent resident, connected with the foreign shipping at the Islands, expressed the hope, "that all friends of order would lend their aid in favor of regulations so important in all their bearings;" and no less than ten Captains of foreign ships, then at anchor off Lahaina, addressed a letter to the government, expressing the deep interest they felt in the ordinance, and their high approbation of its details. "We shall hereafter," say they "feel increased satisfaction in coming to these Islands to recruit our ships, and shall feel a greater confidence in the stability of your government: We shall take great pleasure in lending our influence, in support of regulations so salutary to our own interests, and so important to the well being of your Islands."

Amid so much that was cheering in relation to these Islands, we have been filled with the deepest solicitude in America, on learning that, on the 17th of July, 1839, a treaty was imposed upon Kamehameha III. by C. Laplace, the officer commanding your Majesty's frigate *L'Artemise*, by which this ordinance can no longer be enforced in relation to brandies and wines imported from France. We cannot but fear the treaty, thus imposed, will open again the flood gates of intemperance on this rescued nation, and though the ordinance may continue in force against other powers, yet through the breach thus made, every species of intoxicating drink of the most destructive character, will be poured upon them by American and European navigators, producing the most disastrous consequences.

We can assure your Majesty that this article in the treaty has excited deep emotion in the breasts of the philanthropic in the United States; and that we cannot believe that your Majesty, if made acquainted with all the circumstances, will insist upon its enforcement.—We are persuaded that the ordinance of the King and Council is of the utmost importance, not only to the Islanders, but to the whole commercial world, so far as they are concerned in the navigation of those seas;—that while it is required to keep those feeble people from utter extermination, its strict enforcement will greatly contribute to the thrift and enterprise of the Islanders, and their ability to carry on a valuable commerce with foreign nations. And we cannot but believe that your Majesty will feel that all nations are deeply interested in main-

taining the independent and impartial character of those governments as they come into existence. We shall rejoice to see the ordinance most rigidly enforced against our own countrymen who may be disposed to violate it; and our hope is that your Majesty, on a due consideration of the subject, will with every other Christian power, consent to its continuance and even treat with severity those who wantonly disregard it.

Through our American Minister at your Majesty's Court and our personal friend, General Cass, we beg leave to present these our reflections, with the assurance of our most profound respect.

We are your Majesty's

Obedient servants,

EDWARD C. DELAVAN,
THEODORE FRELINGHUYSEN,
JOHN TAPPAN,
JOHN W. LEAVITT,
JOHN T. NORTON,
CHRISTIAN KEENER,
JOHN MARSH, Sec.

Ex. Com.
of the Am.
Temp.
Un.

New-York, U. S. A. March 10th, 1840.

CAPTAIN ROSS'S EXPEDITION.

Letters have been received from the Antarctic Expedition, dated St. Helena; the beginning of February. Lieut. Lefroy, of the Royal Artillery, who is to conduct the magnetic observatory on that island, has been landed with his instruments and assistants, and occupied Napoleon Bonaparte's house at Longwood, which has been assigned as his residence, and in the neighborhood of which his observatory is to be built. From St. Helena, Captain Ross proceeds to the Cape of Good Hope, to establish Lieutenant Eardley Wilmet, R. N., and his party, in a similar observatory, where corresponding observations are to be made during the three years in which the expedition will remain in the southern hemisphere. We understand that, by adopting proper precautions, the officers succeeded in making magnetic observations at sea with as much precision as on land, the two ships sometimes telegraphing to each other the same minute of dip. The importance of this success towards the prosecution of the objects of the voyage will be estimated, when it is considered how large a portion of the southern hemisphere is covered by the sea. Captain Ross obtained soundings in the middle of the Atlantic Ocean, far distant from any land, with a line of 2,500 fathoms,* being far the greatest depth that has ever been reached by a sounding line.—*London Literary Gazette*. * Nearly three miles.

We understand that Captain Ross has received instructions to proceed to these islands, after his return from his southern expedition, for the purpose of ascending Mauna Loa, to the summit of which he is to take all the necessary instruments for establishing an observatory.

THE POLYNESIAN.

SATURDAY, DEC. 12, 1840.

The general influence resulting from the contact of civilization with barbarism has been the principal topic of our previous essays. We shall now refer to the past and present condition of some of the Polynesian groups, in order more fully to illustrate our meaning. At New Zealand, we still find the worst features of barbarism, as well as the greatest advance in civilization of any of the southern Islands. Many tribes retain their primitive habits, but they are such only as are the farthest removed from foreign influence; while those in the vicinity of the settlements have not only discontinued their savage rites, but have adopted the customs of the whites. Their wars are far less frequent and bloody, cannibalism has very generally ceased, and their enterprise is now directed towards the acquisition of property. The settlers employ them to cultivate their lands and as body servants, while many drive a lucrative trade, by supplying the markets and shipping from the produce of their farms; some become sailors; others are employed as artisans. The money which they derive from these services is spent for articles of foreign manufacture. The external forms of Christianity are recognized, and they are about being united under one general government. Yet New Zealand affords one of

the worst pictures of the influence of foreigners; for those who first settled there, were generally of the most abandoned character; convicts escaped from New South Wales, runaways from vessels, and others of equally unequivocal caste. These men brought all their vices with them, and spent their time and earnings in scenes of the grossest debauchery. Some indeed may have compared in villainy and crime with the debased savages around them. Nevertheless, that their general influence tended to produce a favorable change in their barbarous associates, is evident from the fact, that men of better character were soon attracted thither, and bringing their families became denizens of the country, where but a short period before it would have been unsafe to land. Many benevolent persons declaim with much earnestness against the settlement of whites on lands held by savages, and draw a lamentable picture of the condition of the native tribes in case of such an event. They conjure up scenes of past felicity and innocence, when the children of the soil, untrammelled by the artificial restraints of civilization, roamed in unrestrained freedom over the land, and all was mirth and gladness. Their readers have presented to them a scene of Arcadian bliss. This, they contrast with the toil and drudgery of laboring for the whites, of their entire denationalization, loss of language, and rapid passing away from the soil where repose the bones of their ancestors. All this powerfully appeals to our sympathies, and without further reflection we should come to the conclusion that the contact of the two races brought nothing but misery, disease and death to the weaker. How far this is the case, we propose to examine before we leave the subject, but for the present we shall confine ourselves to the question of colonization. That the whites found the savages a cruel and sensual race, we have already shown. The great mass of the people being mere slaves, and always at war to gratify the base passions of their chiefs, could have but little attachment to the soil, and nothing of the spirit of patriotism. Fear, with them was the most cogent motive, and almost the only principle which entered into their government or religion. Any change would be an improvement, and we find that after an amicable intercourse has been once opened with the whites, they are eager to enter their service. The chiefs would at first freely alienate their lands to acquire foreign luxuries, or the means of adding to their power, through the superior knowledge of their visitors. Thus the first exchanges of lands, goods and services, were simply acts of trade, by which both parties were benefitted. As the whites increased, the chiefs would naturally become more jealous, and the body of the people would reap many benefits from their intercourse, and lose much of the debasing subservience, so natural to despotism. But it is needless to trace the progress of all the changes which result from the system to which we refer. The effect is simply this: the natives are benefitted just so much in proportion as the settlers are superior to them in virtue and intelligence. A few of the rulers might regret the days of violence and tyranny, when their breath was law, but this could spring only from a spirit of reprehensible selfishness. At those islands in the Pacific at the present day, where whites are numerous, or the intercourse with them has been frequent, we find good order established, laws and governments suitable to the condition of the people, by which the rights of trade and property are respected, commerce and agriculture flourishing, the Christian religion recognized, in short, the elements of incipient prosperity. Now permit me to inquire, who would change this spectacle for that which formerly every where prevailed—even though every island in the Pacific might be densely populated by the aborigines. We allow that had bet-

ter causes been brought to operate upon them, more would have been accomplished. That much of this revolution has been brought about through force and bloodshed. That ambition, licentiousness and avarice have swayed the minds of many. But still such are the effects, and we must take our draw inferences from any fanciful theory, however powerfully it may appeal to our philanthropic desires. There is something melancholy in witnessing the gradual disappearance of a race of men from the face of the earth, and in beholding their hearths and altars occupied by another. Yet it seems the fiat of the Creator, that by death, all shall live. By storms and lightning, by the earthquake's shock the avalanche and all the terrible machinery of the Almighty's arm, as well as the constant recurrence of seasons, the quiet growth of vegetation, and renewal of life, the physical world is kept in order for man's abode. Pestilence, war, and famine are no less powerful agents, under His guidance for the moral world. Who shall question the designs of Providence, or attempt to improve them? If we but view the human race simply as Christianity teaches us, as one family, and not permit our sympathies to be confined by boundary lines, treaties, and all the artificial distinctions which separate men on earth, we shall see at a glance, that this gradual extinction and blending of races, follows laws as immutable, as necessary as those which regulate the physical world. That the more intelligence, virtue and physical hardihood the more power, all will admit, and consequently the weaker will inevitably succumb to the stronger. Death itself is but a result of the law, and however much the benevolence of man might wish it annulled, this law is established by Omnipotence. In no way is this truth more forcibly brought to our perception, than in the destinies of nations. Separate the distinction of color and language from our minds and we view them all as one people, and their gradual mingling and passing away as a mere succession of generations. And this is their true state. On a certain island we find one portion of the human family sunk into the lowest depths of degradation; on another the highest in intellect and advancement. They come in contact. Those of the former who are capable of receiving the cultivation of the latter, become assimilated to and amalgamate with them, and consequently all the power, wealth and government passes into their hands. Those of the latter who are too vile and indolent to improve from the better example before them, gradually decay, and are swallowed up in the mass of the former. As soon as the change is completed we have a better and more numerous race of men, civilized and enlightened, to inhabit the island where all was heathenism before. Should another race, still superior to this, follow the same results would ensue. All this we believe to be in strict accordance with the plan of universal benevolence by which the world is governed, and that the operation of such causes are as inevitable as they are permanent.

FRENCH WHALE FISHERY IN THE PACIFIC.

The following article is from a Paris paper of Nov. 20.

Captain Dupetit Thouars, commander of the Venus frigate, lately returned from his station to the South Seas, for the protection of the French whale-fishery, has addressed a long report to the Minister of the Marine, containing the results of his experience as to the actual condition of this fishery, and the improvements to be introduced into it. It is to the following effect:

The Captain goes into great detail as to the equipment of the vessels, which he recommends should never go beyond 350 to 450 tons, and should be specially constructed for the purpose. The captains of whalers he strongly recommends, should not be expected to go out in the harpooning boats, but should always remain on board the vessels; and the practice of having two cap-